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close; no other supposition will account for the sentiment of such lines as 9-24, 49-56, 164, 231-4, 242-5, 280, 364-6, 1172-6, 1183-8, 1206. The personal note in these lines indicates either a reference to an actual loss, or an extraordinarily vivid imagination on the part of this writer of allegory. As for his use of the conventional vision, it is no more strange than Boccaccio's use of the conventional eclogue in writing of his five-year-old daughter, Violante, or Milton's use of the conventional pastoral figure in writing of Edward King. Both Boccaccio and Milton managed to express genuine feeling; so, to our thinking, did the author of *The Pearl*.¹

Of the 1212 lines of the poem, Dr. Mitchell translates only 552, omitting such lines "as add little of value, or such as, in the larger gap [589-1140], deal with uninteresting theological or allegorical material." While for the most part employing tetrameter (except in stanza 2, which is wholly in pentameter), he does not attempt the complex verse of the original, but contents himself with three different sets of rimes *a b a b* for each stanza. He frequently resorts, moreover, to circumlocutions which are not quite faithful, at least to the atmosphere of the original. Mr. Coulton, on the other hand, renders the whole poem into a modern form which keeps surprisingly close to the original, generally preserving even the word-echoes which bind the stanzas together. Comparing the two translations, we may say that while Dr. Mitchell's is more pleasing as modern poetry, Mr. Coulton's is somewhat more literal. Both translations, however, possess decided merit. Neither translator has apparently made use of Holthausen's emendations in *Archiv* xc, 143-148, some of which must be accepted. Some details are noted below; references are to lines:

37. "That spot that I in speche expoun," M. translates "That place I sweeten with gentle rhyme"; this is not happy.

44-48. C. comes nearer the sense. M. misinterprets *wonys* in 47.

51. Why does C. render *hert* by "brain"?

115. *Stremande* is not well rendered by "quivering" (M.).

196. C. is content with vowel-rime (seen: stream).

254. M. changes *graye* to "blue." This is unnecessary and misleading.

278. In C. "each word" makes the sentence grammatically wrong.

302, 308. C. translates *louez* "loveth, loving." Obviously the meaning is "believes"; Gollancz reads *levez*.

337. M. here comes nearer the original.

492. "Too high a fate." M. is here preferable as a real translation.

526, 619. C. "Gait" would be better than "gate."

531. M. should have retained "full strong."

552. C. "Seems" would be better than "think."

672. C. changes needlessly to "and right."

688. C. "No" were better omitted for Mn. E.

771. C. translates *pyng* by "king."

1045. C. Better "or" for Mn. E.

1046. C. "God Himself was" would be better; cp. 1076 and the translation.

1116. C. "Drew" better.

1166. C. translates *meruelous* by "swirling." "Wondrous waters" is better, being both alliterative and literal.

Finally, Dr. Mitchell's beautiful "Afterword" forms a pendant worthy to stand by the side of Tennyson's Prefatory Lines, and, as we like to think, sounds the dominant note of the poem:

A little grave, a nameless man's distress,
And lo! a wail of lyric tenderness,
Unheard, unseen for half a thousand years,
Asks from love's equal loss the praise of tears.

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Annales de la Société Jean-Jacques Rousseau.
Tome I. Genève, Jullien, éditeur, 1905. xvi-324 pages.

The "Société Jean-Jacques Rousseau" was founded in Geneva on the sixth day of June, 1904.

Before this date the promoters of the enterprise had sent out circulars inviting persons that might

¹ Dr. Osgood appears in general to share this opinion; cp. his abstract in *Publ. M. L. A.* xxi, p. xxiv.

be interested to join the society. The replies received from all quarters and from all countries seemed very encouraging; they came from scientists like Berthelot and Möbius, from critics and scholars like Brunetière and Morf, from original writers like Tolstoi and Rod. Tolstoi, for instance, wrote: "*Rousseau a été mon maître depuis l'âge de 15 ans.—Rousseau et l'évangile ont été les deux grandes et bienfaisantes influences de ma vie.*"

The ultimate and chief purpose of the Society is, according to the words of its President, M. Bernard Bouvier, professor at the University of Geneva: *préparer l'édition de Genève du citoyen de Genève.*

A few months before the formation of the "Société," the city of Geneva, acting upon the request of Rousseau scholars, had decided to devote a special room of the public library to what is now called "Les Archives Jean-Jacques Rousseau." Students will find there: 1) all the manuscripts (which are obtainable) of Rousseau; 2) the different editions of his separate and collective works; 3) pictures of Rousseau and of people he knew, of places where he lived, of scenery which he has described; 4) various documents concerning Rousseau's personality, and his relations with his contemporaries; 5) the literature on Rousseau.

As there are other places where manuscripts of Rousseau are kept, especially in Neuchâtel (Switzerland), which has the richest collection, and in Paris (Bibliothèque de la Chambre des Députés), some documents, which are unpublished, will necessarily have to be procured in facsimiles.

To avail himself of the advantages of the "Archives," the student will, of course, have to go to Geneva. But it is the intention of the Society to keep all its members regularly informed as to the progress of the Rousseau researches. With this purpose in view, they will publish every year a volume which will be called *Les Annales Jean-Jacques Rousseau*, the first of which has now appeared.

The committee has endeavored to make it such as to appeal to the general literary public, and not to Rousseau students exclusively. There are, first, a few articles which are not of a merely documentary character. The paper on "Rous-

seau et le docteur Tronchin" is a praiseworthy attempt to be impartial in discussing the relations of the two men; the author is a descendant of the famous physician of Geneva.

M. Philippe Godet, in "Madame de Charrière et J.-J. Rousseau" publishes, among other valuable information, some passages of a witty defense of Thérèse Levasseur by Madame de Charrière. A woman defending another woman is rather unusual, but we can understand it very well when we remember that Madame de Charrière hated Madame de Staël, who had shortly before attacked violently, and without real proofs, the widow of Rousseau. Madame de Charrière was only too glad, therefore, to step forward in defense of the illiterate woman who could not reply herself; and under the guise of a generous action, to tear into pieces her young rival.

Those who are interested in Rousseau's music will find information in regard to his theories in the article contributed by Istel, the author of a book on the subject: "La partition originale du *Pigmalion* de J. J. Rousseau." According to Istel, the author of the partition is really Rousseau, who made in it an attempt to bring about a kind of compromise-opera: sharing the general prejudice that the French language is not adaptable to singing, he causes *Pigmalion* to recite his part, while the whole musical part of the play is performed by instruments.

Other contributions will especially appeal to a smaller circle of readers. Lanson publishes very interesting results of researches made in Paris regarding the condemnation of the *Contrat Social* and *Émile*. Contrary to the traditional belief (and to Rousseau's own opinion as expressed in the "Confessions"), it would seem that Rousseau's danger, if he had stayed in France, would not have been imaginary. He might have escaped prosecution had he consented to publish anonymously. But since he insisted upon signing his name, he forced his friends to let the law take its course; he took away from them and from the government the possibility of pretending that they did not know who the author of the book was, and of leaving him undisturbed. Rousseau's idea was that it would be hypocritical not to sign his name. But, even if he had not, the public would have found out in other ways that he had written

Émile, and it would have been simply good policy to take into consideration the peculiar conditions of the time ; it was merely a question of observing a conventionality which in so many cases before had favored the spreading of new ideas. Moreover, one might perhaps ask why Rousseau accepted at all the protection of high officials as he knew that, strictly speaking, they would have to disobey the law in order to stand by him. If he did not want to compromise with the law, why did he ask others to do so ? Rousseau thought of looking at things from a concrete point of view ; he was no doubt sincere, but nevertheless mistaken. Lanson maintains also that when Rousseau returned from England to France he was spied upon everywhere and thus had some legitimate ground for complaint.

We take pleasure in mentioning particularly the contribution of M. Théophile Dufour, an enthusiastic and conscientious Rousseauist. He publishes : 1) a very useful list of Rousseau's writings that did not find their way into editions of the works, but were printed separately ; and 2) several "pages inédites" from the Geneva manuscripts.

Among other documents printed for the first time by the "Annales" may be quoted : the complete text of the "Fêtes de Ramire," from manuscripts of the Bibliothèque Nationale (the chief interest of this play is that it brought Rousseau into contact with Voltaire for the first time) ; a letter relating a visit to Rousseau in 1771, rue de la Plâtrière, in Paris ; marginal notes of Voltaire in his copy of *Émile*.

A résumé of the true story of the remains of Rousseau, is contributed by G. Valette, together with a letter of Berthelot, who had been commissioned in 1897 to examine the body, in the Panthéon. The old story of the profanation of Voltaire and Rousseau's remains, that was started about 1826, is thus definitely dismissed as being without any foundation.

The book closes with a bibliography and "Chroniques."

If I have given a detailed account of this first volume of the *Annales*, it was in order to show the value of the publication. It will be, of course, indispensable to every Rousseau student. And as far as we know the volumes to follow may be even

more interesting. The Rousseau movement seems to gain ground continually. M. Bernard Bouvier tells us that in Geneva alone four students are preparing dissertations on Rousseau, and that several plays, having Rousseau as central character, are awaiting representation in Paris. In many European universities special courses on Rousseau are announced.

Americans ought to do their share in making this revival profitable. Of all French writers Rousseau cannot fail to interest them specially, for does he not represent—and with what force!—the Protestant spirit which stirred up France in the eighteenth century, and in a way inspired the French Revolution ? Rousseau proposed to France and to the whole continent of Europe the individualism which Anglo-Saxon nations have developed to such a great extent. It was either de Vogüé or Brunetière—I do not remember now which—who said that, hard as it was to acknowledge, the ideas which pervaded France during the whole nineteenth century were of Swiss origin through Rousseau :—Swiss is altogether too narrow ; Protestant would be more adequate.

So far, we notice that only two American Universities have subscribed to the *Annales*. It is to be hoped that we shall see many more on next year's list.

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Die Kasseler Grimm-Gesellschaft 1896–1905.
Erster Geschäftsbericht, erstattet von EDWARD LOHMEYER. Kassel : 1906. 8vo., 35 pp.

Some time ago, in this journal, (*M. L. N.*, June, 1904, p. 175), Philip S. Allen complained, in general, of the prevailing German methods and, in particular, of the *Kleinere Schriften* of Jacob Grimm (which, by the way, constitute eight, not six volumes, 1867–1890), as containing the very sweeping of his minor utterances. "For the broom of the German editor like that of the crossing-sweeper is thorough, and the activity of either is apt to result in some tidy piles of waste." It would be unscientific to gather from this any